



Above, Bentley and Chasteen perform; below, youths respond to an invitation; bottom center, Kent Austin speaks; and bottom right, is Brian Harbour. At right Bentley and Chasteen sing for the near capacity crowd at the coliseum. Music by the youth orchestra received spontaneous applause from the appreciative crowd.

The

Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, August 8, 1985

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Mississippi Youth Night

After a rousing, spiritually oriented opening by the singing duo of Bentley and Chasteen, a near capacity crowd of Mississippi Baptist teenagers heard the testimony of Ole Miss quarterback, Kent Austin, the preaching of Brian Harbour, pastor of First Church, Pensacola, and choral, instrumental, and handbell music from their fellow teens. The setting was Mississippi Baptist Youth Night on Friday.

The Youth Night program, sponsored by the Mississippi Baptist Convention Board, took place at Jackson's Mississippi Coliseum with a crowd of more than 9,000.

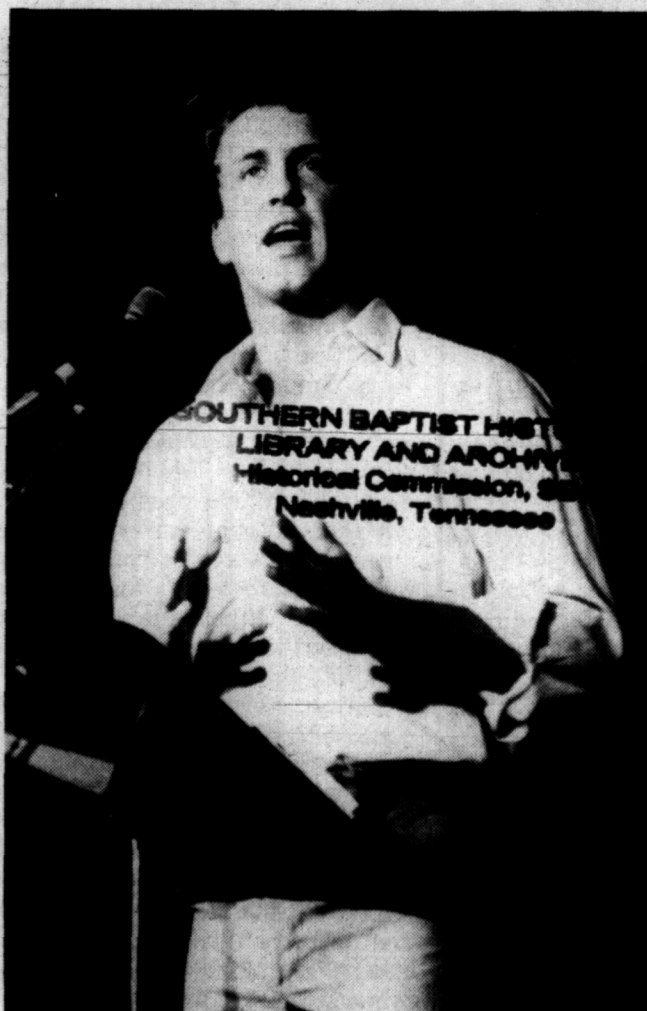
Harbour, a former pastor of Jackson's Colonial Heights Church, spoke on the topic of giants facing teens today. The giants he mentioned included drugs, alcohol, and misused sex. He told the youths, concerning sex, that "everybody's not doing it," that "there is a world of difference between love and sex," and that "the Bible has a very positive attitude toward sex."

Harbour said one of the main differences between love and sex is that "sex says, 'what can I get?'" while love says, "what can I give?" He said that the Bible's good attitude toward sex is conditioned on its being "expressed in the proper context," which is marriage, he said.

Citing I Sam. 17, Harbour told how David faced his giant: by daring to be different, preparing himself to face the giant, and depending on God. He said the youths could follow those points and when they face their giants be able to say, "Come on you big old ugly Philistine, God and I are going to get you."



Photos by Tim Nicholas



Editorials by don mcgregor

Church staff appreciation

In the past few days two churches have written of their plans to honor their pastors by observing Pastor Appreciation Day in the churches.

At this point, both of those observances are past; and we commend those two churches for initiating such action. Perhaps and hopefully there are many other churches in the state that have taken such actions recently, but these are the only two that we have been made aware of. They are East Columbia Church in Columbia, where Keith Gordon is pastor, and Main Street Church, Mendenhall, where Dewitt Mitchell is pastor.

For the most part, the pastor is not in the ministry because he wants to be. Rarely, if ever, does a Baptist preacher determine that preaching is what he wants to do for his life's vocation when he is considering such options. It is a way of life and work that is thrust on him, and he is in it because he had come to feel that he had no other choice.

It is a way of life and work that is called for in a person by the Lord himself. The object of the calling can go along or not according to whatever decision he makes, but those who are in the ministry are those who came to the point of feeling that such a call was one that couldn't be ignored or turned down.

It is a very high calling, to be sure. It is also a very demanding calling and one that takes its toll physically, mentally, and spiritually if the minister is not aware of his circumstances and does not take steps to protect his health in all three areas. The pastor of any church is on call 24 hours a day, seven days a week. The only way he can escape such responsibility is to leave town for some

period of time, and then he always leaves instructions as to how he can be contacted in cases of emergency. And in a church membership, every member is a potential emergency.

In many ways, the pastorate is a lonely position. It is true that he knows every member unless the membership is just too large for that. Yet he is not in a position to make close friends with any one or any group of the members. To do so invites the criticism of the others. So his friends are all of the members, yet very likely none of them are really close friends.

Actually, the smaller the church the more possibility there is of close friendships, for all of the members who want to be can be friends; and those who don't want such closeness won't mind.

But the point is to grow, and with growth comes a loss of closeness.

It is true that I have never been a pastor. I am well aware whereof I speak, however, for I grew up in a pastor's home. Fortunately, all of those pastorates were small. There were some personal friendships formed that have continued down through the years. But even that presents some form of problem as the new pastor realizes how close some of the members are to the former pastor.

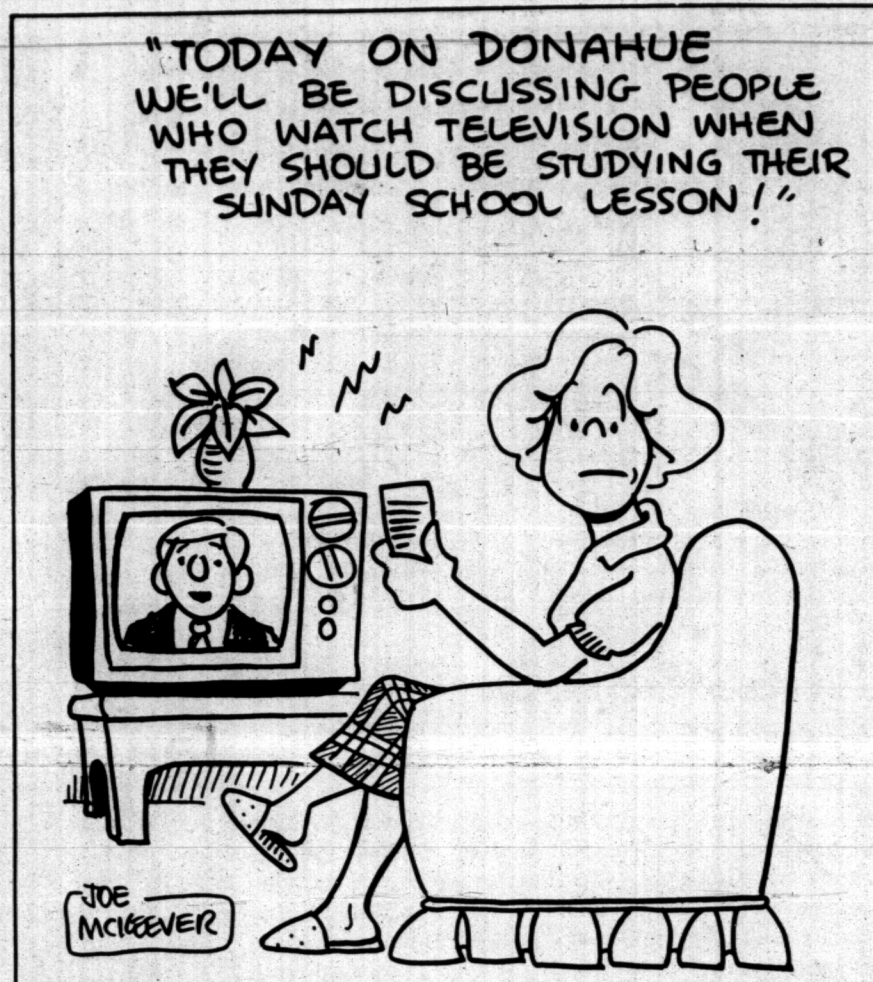
And then I have another perspective

on the friendship and fellowship situation for pastors in that for a period of time I spent a lot of years as part-time music or music and education director in small churches in Texas. I came to the conclusion during those years that my most valuable contribution was being a friend of the pastor and his family. I have lost track of these men to some degree, and at least two of them are dead; but if I were to run across any of them again, the friendship would be continued as it was when we served together.

All of that is to say that I understand the pastor and his need for the awareness that his members are appreciative of his ministry. His own heartaches and tragedies as well as his victories are multiplied by the number of members that he has, for he has a part in the heartaches, tragedies, and victories of every member.

There needs to be a time when the members say to their pastor — we know what you mean to us. We appreciate to a very great extent your ministry among us.

There needs to be a Pastor Appreciation Day. And if the church is big enough to have multiple staff people, the appreciation day should include them all. They are all there for the same purpose, and that is to serve the Lord through service to his people.



And sometimes the attention paid the pastor leaves something lacking in relationship to other staff people.

And for sure, don't forget the instrumentalists. They are the unsung heroes on any church staff. They serve day in and day out, week in and week out; and when the service is over they go home without anyone saying anything to them. But the services would be drab indeed without them, and they are always available

for weddings, funerals, and extra practices. I know. I have watched in that area also.

It may be a big staff, and it may take a big party; or it may be just a pastor and a piano player, but these folks are serving the church where they are to the best of their abilities and making the church services and programs work.

They must be appreciated, and it needs to be shown.

Guest opinion . . .

"When idols are gone"

(Editor's note: This is one of scores of manuscripts that have come into the Baptist Record office relating at least in part to circumstances of the Southern Baptist Convention. They could not all be used ahead of the convention, and only those written by Mississippians were used. We want to try to use these additional thoughts of Mississippians that we have on hand, even though convention is past.

By Robert M. Hanvey

Idols are those things or concerns which separate us from God. They may be idols of little gods which take the place of our Lord and displace our Lord God from our lives. They may be idols of liberalism, humanism, conservatism, or even power. When these idols are present, God cannot work, but when they are gone, God can work. If you will call upon the passage of II Chronicles 31:20-21, you will find that King Hezekiah, after having purged Judah of idolatrous worship, was able to lead his people to prosperity. I am suggesting that when idols are gone, God will prosper the Southern Baptist Convention. He will prosper us in Bold Missions Thrust. He will prosper us in reaching people for the Lord Jesus. When idols are present, they tend to destroy the very tenets of our faith. When idols such as liberalism, humanism, conservatism, or power are present, these tend to displace the tenets of our faith.

I would like to call upon several basic tenets of our faith as Southern Baptists and draw some conclusions

in terms of a revival which can occur and a prospering which can occur among Southern Baptists when these idols are gone. If you will, allow me to call upon the first basic tenet, which is our belief in and worship of God the Father through Jesus Christ, the Son. We know that Jesus saves us and that he keeps us and we know that he is our Advocate. There isn't anything more basic in the Scriptures than the fact that he is the One who is the Way, the Truth, and the Life. He is the One who has stated in the great priestly prayer of John 17 that he holds us and sustains us with God himself. Our Savior is the One who is our Intercessor, our go-between as reflected in I John 2:1. We recognize in this basic tenet of our faith that our salvation comes from the Lord Jesus. This basic tenet leads us to another one, which is the atoning work of Christ upon the Cross.

We know that he was crucified, we know that his shed blood was that which was sufficient for the remission of all sins. Without the shedding of that blood there is no remission of sins according to God's precious Word.

The basic tenets of our faith will be destroyed if we continue in the current controversy within our convention. They will be destroyed because people will neither believe nor trust what a leader says. There will have to be siding or labeling in order to know where someone stands theologically. The tenets of our faith will be displaced with idols. This is not the way we as Southern Baptists have performed.

The Bible is abundantly clear regarding what are the tenets of our faith. We drew them from the Bible, our authority. Let us preserve them.

What we are dealing with in this particular message is not a concern about biblical authority, but a concern about a power struggle among men. Men who are zealous for power; men who want their way, men who are concerned about having their kind of thought being thrust upon everyone. Southern Baptists have not historically worked that way, and neither is the old chide that the more you give to the Southern Baptist Convention Cooperative Program, the more deeply involved in Southern Baptist work are you. That is not necessarily the truth, and that is not the question. The question is power. The question is not gifts to the Cooperative Program, and it is not how much I believe the Word of God to be true. The basic idol among Southern Baptists causing the difficulty today is the idol of power. When it is gone, when that quest for power is gone, then Southern Baptists will be retracted, according to God's purpose for us. Personally, I did not become as concerned as I am now until I read the article in *The Baptist Record* (Thursday, April 4, 1985, page 6) concerning James T. Draper, Jr.'s statement that churches would withhold funds from the Cooperative Program if Charles Stanley is not re-elected for a second term as president of the Southern Baptist Convention.

The tenets continue when we think

about the Bible itself. We know that the Bible is God's Word. It is His Holy Word. It is God's instruction to men. It is God's inspired message to men. There isn't anything more basic than this truth concerning the Bible as explained to you and to me in II Timothy 3:16-17. The Word of God is good for reproof and instruction. It does pierce to the very marrow of the bone. It is that which men need to understand who God is and to understand what his message of salvation is. I believe that there is not a Southern Baptist anywhere who would not hold to this very basic tenet of our faith. I believe that you will find among Southern Baptists, generally, that this same thought is evident—that they believe in God's Word as his Holy Word, that they believe that it is a Book of instruction for men's lives and that they believe it is God's inspired Word. Now, if that be the case, where is all of the matter about inerrancy? It is not a matter of biblical authority or biblical inerrancy. It is a matter of power. God's Word is not error. God is without error. God's Word in its message is errorless. Men are hungry for power and for recognition. God being our helper, we will not allow men to split our Convention. God has prospered it thus far, and he desires to prosper it further. Will you allow him to do that work of prospering us Southern Baptists in and through you and your church?

The tenets, then, are not only about (Continued on page 6)

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"Good News" awaits "Montana in March"

By Roger Dorsett

"Montana in February?", exclaimed George Henley, pastor of Becker Church, Monroe County, who had been asked to go on a mission trip to Montana to teach January Bible Study. "Let's go to Puerto Rico in February. If we want to go to Montana, let's go there during the summer."

Henley, agreed to go in February, however, and was assigned to a remote town in the eastern part of the state. The church was small and declining. The town had a population of around 2,000. There were more bars

in town than churches. This is not unusual. The Baptist work in the town is not readily accepted by the townspeople or the other churches.

The visiting pastor led the small congregation in Bible study for a few days. There developed a warm friendship and the few struggling people gave to him an honorarium of \$100. The visiting pastor was unsure what to do. He had been told to expect no honorarium. His church back home had provided for his expenses. Reluctantly, he accepted the gift and expressed deep appreciation to the host

pastor and people.

Now, what to do with the \$100? The pastor soon decided. Henley contributed the amount to his church to establish a mission fund. The church contributed \$900.00. The pastor and his wife trained seven young people in their church to conduct Vacation Bible School. When July came around they all loaded in the van and with \$1,000.00 the group visited the small town of Baker, Montana, and led in Vacation Bible School.

Their efforts were rewarded by professions of faith and a deep understand-

ing of pioneer Baptist work.

For this pastor it became not only "Montana in February" but also "Montana in July."

Now it is time for Montana in March.

The Good News America Simultaneous Revivals for Montana are scheduled for the week of March 16, 1986. Mississippians have been asked to supply fifty revival teams for this crusade. Guy Henderson, director of evangelism, Mississippi Baptist Convention Board, has agreed to assist in securing evangelists and

music leaders.

Coordinating the mission trip for Henderson is Roger S. Dorsett, director of missions for the Jackson County Baptist Association. Working with him are five team leaders: Walter Ballard (DOM, Tishomingo); Marvin Cox (DOM, Union); Maurice Flowers (DOM-Jones); Ervin Brown (DOM-Northwest); and Don Wilson of First Church, Amory. Pastors and ministers of music are invited to contact any of the men for more details. Laymen are encouraged to participate along with the revival team.

Howard Bramlette leaves Sunday School Board

NASHVILLE, Tenn. (BP) — W. Howard Bramlette, editor in national student ministries of the Baptist Sunday School Board, resigned July 30.

Bramlette, 61, whose primary responsibility had been editing "The Student" magazine, was removed as editor and chose to resign, according to Lloyd Elder, president of the board.

The August issue of the magazine has received criticism for an article on "political religion." Earlier this year, the publication was criticized for an article on women's ordination.

"The policy of the Sunday School Board is not to release detailed information about personnel matters," Elder said. "We will treat Howard Bramlette kindly and will not influence his personal or professional positions. We wish him well in any future professional relationships."

Bramlette's decision to leave the

department was unexpected, Elder said, and was accepted with regret.

Elder said that in handling personnel matters the administration of the board follows "sound management principles, publications policies of our trustee board and holds employees accountable for assigned tasks. We care about our people and seek to treat them fairly and equitably."

Bramlette had been editor of "The Student" since 1975. Previously, he was in student work with the Baptist General Convention of Texas from 1951-56; a consultant with the BSSB student department (now national student ministries) from 1956-66; director of placement and promotion for the Southern Baptist Education Commission, 1966-75, and a consultant in mission education for the Foreign Mission Board for six months before returning to the Sunday School Board.

Bramlette told Baptist Press: "I regret leaving the Sunday School Board. It is a great institution whose objectives and goals have long been my own. My commitment to college students and to Christian higher education has been my calling."

"Apparently there has been criticism over the content of recent issues of 'The Student.' Editing a magazine for collegians is an exciting challenge, particularly when the magazine seeks to lead students to Christian maturity and to aid them in taking a responsible part in solving the problems of the world."

July gifts cut deficit in half

Mississippi Baptists more than cut their budget deficit in half in July to the Cooperative Program, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

Kelly reported that July gifts to the unified budget plan which funds missions and education for Southern Baptist causes worldwide, totaled \$1,679,529, a \$432,167 jump over July gifts of 1984.

This makes a total of \$10,057,924 for the first seven months of 1984. The pro rata budget figure is \$10,208,333, leaving only a \$150,409 shortfall. As of the end of June, however, the shortfall was \$371,605.

Mississippi Baptists last year at their annual convention set a 1985 goal of \$17,500,000, one third of which goes outside the state to SBC causes. The rest funds the various missionary, educational, and benevolent enterprises that the nearly 2,000 Mississippi Baptist churches operate. These include three colleges, a children's home, and leadership education programs.

Sunflower will combine missions, Parchman jobs

By John McBride

The executive committee of the Sunflower Baptist Association voted July 15, to combine the positions of director of missions and director of the Parchman Prison Ministry. The sprawling 26,000 acre campus of the Mississippi State Penitentiary is located in Sunflower County.

By taking this action the Sunflower Association assumed administrative responsibility for the prison ministry which is sponsored jointly by the Association, the Mississippi Baptist

Convention Board, and the Home Mission Board. This arrangement will enable the association to complete paying for the Equipping Center. It will also provide office space for the Association and the opportunity to choose leadership uniquely qualified for this ministry.

The Director of Missions Search Committee chaired by William Lipsey of Indianola and the Prison Ministry Steering Committee chaired by Max

(Continued on page 6)

The Baptist Record

Music meet dedicates Gulfshore's gift piano

By Don McGregor

A nine-foot Baldwin concert grand piano was dedicated during Music Leadership Conference at Gulfshore during a program featuring pieces played on the piano and a concert by the Mississippi Singing Churchmen and the Churchmen Bells.

The grand piano replaces a small studio upright in the Gulfshore auditorium. A letter to the editor in the Baptist Record is credited with supplying the key that caused the piano to be donated to Gulfshore.

The piano was given to Gulfshore by Parkway Church, Jackson; and Bill Causey, Parkway pastor, was a participant on the dedication program. Causey was also Bible study leader and preacher for the Music Leadership Week.

The value of the piano is estimated to be \$10,000. Parkway Church had it refurbished at the factory recently at a cost of \$5,000. The piano had been at Parkway for 58 years and before that was in the Mississippi governor's

mansion. It was built in 1901.

The need for a better piano at Gulfshore came into public recognition in November of last year when Irene Martin, who has been pianist at Gulfshore on numerous occasions, wrote a letter to the editor of the Baptist Record explaining that the piano that was in use wasn't up to the professional standards expected at Gulfshore and suggesting that someone should donate a top-quality instrument. Mike Smith, then minister of music at Parkway, saw the letter. When Parkway entered its new auditorium it had replaced the Baldwin, and leadership there had begun to wonder how to put it to best use. Smith suggested to the music committee and the suggestion thus went to the church that the donation of it to Gulfshore would be using it for a worthwhile cause.

Causey made the presentation of the piano at the dedication service.

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Bill Causey, pastor of Parkway Church, Jackson, makes the presentation of a Baldwin grand piano to Gulfshore that was a gift from his church.



Dot Pray, left, and Irene Martin, perform a four-handed piano duet on the Gulfshore piano during the dedication service for the piano.

Music meet dedicates Gulfshore's gift piano

(Continued from page 3)

Presentations on the piano during the dedication service were Nocturne in F Sharp Major, Opus 15, No. 2 by Chopin, performed by Dot Pray, keyboard specialist for the Church Music Department; a piano and organ duet performed with Mrs. Martin at the piano and Mrs. Pray at the organ; a medley of hymn tunes performed by Mrs. Pray on the piano; and a four-handed duet by Mrs. Pray and Mrs. Martin on the piano.

In his remarks during the service, Causey pointed to the significance of music in scripture. He noted that the captives in Babylon could not sing, that Jesus may have composed music with the Beatitudes, and that the redeemed before the throne will be singing a new song — the song of Moses and the Lamb.

Causey said that God promised he would deliver Israel from Egypt, he did, and they sang. God promised that he would deliver his people from captivity in Babylon, he did, and they sang. God promised that he would deliver his people from sin, he has, and "we will sing about it."

"The saddest thing is all this earth is a singer without a song," Causey noted pointing out that such was the condition of the Israelites during the Babylonian captivity.

The service was concluded with a concert by the Mississippi Singing Churchmen and the Churchmen Bells. Milfred Valentine, music faculty member at Jones County Junior College, Ellisville, directs the Singing Churchmen. Perry Robinson, minister of music at First Church, Ellisville, directs the Churchmen Bells.

During the Friday evening worship service, six winners in a music

writing contest were presented, though one of the six was not present. The contest was part of Celebration '85, the observation of the 40th anniversary of organized music work in Mississippi.

The piece judged as best of the competition was a solo, "A Holy Man," by Nedra Carter of Durant. It was sung by her husband, Rick, who is minister of music at First Church, Durant.

The conference choir sang a choral response that was written by Ann Yates of Vicksburg. It is titled, "Now Hear Our Prayer."

Randy Weeks, minister of music at East End Church, Columbus, was the winner who was not present. His winning entry was a hymn, "Called to Service."

Lori McDade of Jackson performed her own solo, "Simple Truth." Edwina Still of Woodville also performed her own entry, a piano arrangement of "Come Thou Fount." Her husband is minister of music at Woodville Church.

The conference choir sang the entry by Wayne Carter of Saltillo, titled "In this Hour." Carter is minister of music at Saltillo Church.

Judges for the competition were Nan Grantham, music staff member at Broadmoor Church, Jackson; James Sclater, Mississippi College faculty member; and Ann Colbert of Forest, co-owner of Message Music Publishing Company.

The worship service was concluded by an organ concert by Al Washburn, dean of the music school at New Orleans Seminary.

Danny Jones, music specialist with the Church Music Department of the Mississippi Baptist Convention Board, is coordinating Celebration '85 and presented the contest winners.

Faculty members for the con-

ference included Tee Billingsley of Eagleville, Tenn.; Charlotte McElroy of Tupelo; Greg Massey of Meridian; Sarah Talley of Jackson; Joy Carter of Saltillo; Eileen Jones of Fort Worth, Texas; Mary Ann Tyler of Roswell,

Ga.; Dennis McIntire of Jackson; Tommy Keown of Nashville, Tenn.; John Gardner of Nashville, Tenn.; Perry Robinson of Ellisville; Danny Jones of Jackson; Al Washburn of New Orleans, La.; Irene Martin of

Harperville; Dot Pray of Jackson; Bill Causey of Jackson; and Mera Hall of Jackson.

Dan Hall of Jackson, director of the Church Music Department, was in charge of the conference.



Music writing contest winners were presented during the Music Leadership Conference at Gulfshore. Left to right, the winners are Anne Yates of Vicksburg, Wayne Carter of Saltillo, Lori McDade of Jackson, Edwina Still of Woodville, and Nedra Carter of Durant. Randy Weeks of Columbus is not pictured. In the background are, left, Danny Jones, who coordinated the music writing contest, and Dan Hall, Church Music Department director.



The grand piano donated to Gulfshore by Parkway Church, Jackson, stands in the foreground as the Mississippi Singing Churchmen Bells ring during the worship service when the piano was dedicated. Perry Robinson is the director.



The conference choir at the Music Leadership Conference sings a call to worship to open the worship period on Saturday. Titled "A Call to Worship," the piece is an arrangement by Irene Martin of "O Worship the King," "Come, Thou Almighty King," and "Holy, Holy, Holy." It is arranged for choir, handbells, organ, and congregation. Milfred Valentine is the director.



Jarvis Rose and Clint Nichols sing during the Music Leadership Conference at Gulfshore.



Mrs. Baxter Robinson, who has played the piano for 43 years at Goodwater Church in Smith County, attended the Music Leadership Conference at Gulfshore. During a worship service she played a solo on the grand piano that has been presented to Gulfshore.

Baptist Minor Med

MEMPHIS—Four minor emergency clinics formerly known as MedHelp now bear the name of Baptist Minor Medical Center.

The name change—in effect this week with the placement of new signs—has been implemented to closely align these centers with Baptist Memorial Health Care System, Inc., which assumed management of the clinics in April 1985.

Baptist Minor Medical Centers will offer prompt medical care for persons with minor illnesses and non-critical injuries.

Revival Results

Clear Branch (Lincoln): Mickey Bounds, W. Monroe, La., evangelist; church was full every night, and many decisions were made for Christ; Mack Harrison, pastor.

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Missionaries stay in Kenya following Ugandan coup

MOMBASA, Kenya (BP)—Southern Baptist missionaries to Uganda were in neighboring Kenya for a meeting when Ugandan President Milton Obote was overthrown in a coup July 27.

Whether or not missionaries will return to Uganda will depend on the stability of the new government, said John Faulkner, the Southern Baptist Foreign Mission Board's associate director for eastern and southern Africa.

Twenty-one missionaries and their families, three journeymen, and a volunteer were in Mombasa, Kenya, for the annual meeting of Uganda missionaries when they got word July 26 the American Embassy had asked all Americans to leave Uganda because of fighting, said Faulkner.

Obote's civilian government was overthrown the next day after a month of tribal in-fighting within the Ugandan army. Military officers who seized power announced they had suspended the constitution and closed the borders but would hold free elections.

The missionaries felt God's timing had protected them, said missionary Bob Norman from Lawndale, N. C., in a phone interview July 29. The mission meeting originally was scheduled earlier, which would have placed most of the missionaries in Uganda when the coup came.

Brig. Basilio Olara Okello, who led the coup, was second in command of the force that toppled dictator Idi Amin in 1979, setting the stage for

Obote's return to power in national elections. Obote had been overthrown by Amin in a 1971 coup.

Most churches, including Baptists', were banned by Amin, but two Southern Baptist missionary couples were allowed to stay in the country and operate a Bible correspondence

school. When Amin was ousted, churches were allowed to reopen and the Southern Baptist missionary force grew rapidly.

The missionaries were staying in Kenya until they have further word on conditions in Uganda.

Sunflower will combine missions, Parchman jobs

(Continued from page 3)

Holleyman of Roundaway are developing a job description for this unique position.

The primary focus of the association will be on church development and ministry to the spiritual needs of the approximately 1,500 employees at the Mississippi State Penitentiary. It is anticipated that volunteer groups from the churches will continue to play a large role in the prison ministry. The use of long term volunteers such as Mission Service Corp and US-2 missionaries will be considered.

Granville Watson, under whose leadership the Prison Ministry was begun in 1980, resigned Oct. 31, 1984, after serving six-and-one-half years as the association's part-time director of missions. He is presently supply preaching, working with Jack Stanton's Share Now Association and the

Institute of Evangelism at Southwest Baptist University, Bolivar, Miss., and developing his aqua culture business in Moorhead.

Ovis Fairley and his wife Virginia served as staff to the Parchman Prison Ministry since 1981. Fairley resigned May 31. As pioneers in this work the Fairleys initiated and coordinated ministries to the penitentiary employees and their families.

Bible study classes, Vacation Bible Schools, Stress Management Seminars, revivals, and counseling are examples of the ministries offered. Fairley also coordinated training events for volunteers who minister in the penitentiary. He currently serves as vice president of the Mississippi Jail and Prison Ministry Association.

McBride is director, Cooperative Missions, Department, MBCB.



AirStat begins operation

The newest addition to Mississippi Baptist Medical Center's broad range of patient services, AirSTAT, began operation July 1. An airborne extension of MBMC's Emergency Department and Critical Care Division the helicopter will provide rapid, critical care, 24-hour response to physicians requests for hospital-to-hospital patient transport service within a 130-mile radius of Jackson. Primarily for transporting patients to MBMC, AirSTAT will also transfer patients to or between other area hospitals. The name AirSTAT, which stands for Airborne Specialized Transport And Treatment, is the result of a contest held among MBMC employees.

MBMC's Board of Trustees and Executive Committee of the Medical Staff approved the leasing of the helicopter from Metro Aviation on a one year trial basis. The approval came as a result of the survey and feasibility study MBMC initiated on the use of helicopters for patient transport.

Devotional

The training of a child

By Jack B. Bennett

Train up a child in the way he should go: and when he is old, he will not depart from it (Proverbs 22:6).

Think with me for a moment. I want you to let your mind move back through the years and rest in the blessed time of your childhood. Oh, there are so many memories — good and bad. Yet time has a way of blurring the bad and making crystal-clear the good.



Bennett

Good memories of care-free days in the humid, wet air of a Mississippi summer . . . good memories of a snowy Christmas filled with childhood anticipation . . . good memories of Mom's fried chicken, Grandmother's Bible stories, and Dad's tall tales . . . good memories of "funeral home" fans moving at a feverish pace during a Sunday morning sermon . . . good memories of family fun and family chores — chores that never really seemed to get finished.

Life is a wonderful combination of events — good and bad. But of all the events the greatest is the moment — that very special moment — when we accept Christ as our personal Savior. From my earliest recollection, I remember Bible stories and words about Jesus' love. I remember Miss Annie, my first Sunday School teacher telling me about the love of Jesus and I remember dear Brother Palmer speaking the Word of love from the pulpit. I remember the precious night of summer revival when I, as a ten-year-old choir member, left the choir area to go forward and publicly accept Christ. Then I remember how the love of our church family at Chalylbeate just seemed to flood all over me.

Down through the years the Lord has carried me back over and over again to the training of my childhood. Never neglect to train a child in the love and nurture of the Lord. In that special training the Lord is planting the seeds that will see the child through life. I praise the Lord for the training he allowed me to have as a farm boy from the northeast Mississippi hills. Where did you receive your training in the love and nurture of the Lord?

Bennett is pastor, First, Ripley.

When idols are gone

(Continued from page 2)

the Bible and about Jesus' atoning work and about our being able to get to God the Father through Jesus Christ, the Son, as our Lord and Savior, but those basic tenets also include discipleship.

What is involved in discipleship? I see involved in discipleship witnessing, tithing, praying, reading the Bible, learning to walk in the Spirit of God, and learning to live by the Spirit of God. I see discipleship as giving ourselves to missions and evangelism. That's discipleship. That's growing in exactly what Jesus taught us. Now, can you find another Southern Baptist anywhere who would not believe in discipleship according to those concerns? Again, beloved, it is not a matter of biblical authority or biblical inerrancy. It is a matter of power.

There isn't a Southern Baptist anywhere who would not believe in the second coming of Christ, another tenet of our faith. As basic as it is — he is coming. He is going to come to this earth and judge the sinner who has not believed to Hell and give the glory of Heaven to those who have believed.

Now, beloved, there isn't anything more basic than the Bible and the

truths that I have shared in this article and in this sermon preached to my people on April 14, 1985 at First Baptist Church of Hazlehurst, Miss. During that message I called them to prayer for our convention. I shared with them my love for our Convention president and for all that we do as Southern Baptists. Beloved, I am concerned about our convention; and I know that you are, too. I am calling our convention to prayer that God might purge us of all idols, particularly the idols of liberalism, humanism, conservatism, and power, and bring us to a new level of prosperity. For indeed if these have become idols in our lives, we cannot do the work of God. All we are going to do is chide one another and discuss our mutual difficulties one with another and never reach the world for Jesus. Let us not call names and place titles on people. God is not pleased. At that point Satan is the happier.

I am convinced that God would desire, right now, to bless us more than He has ever blessed us if we will set aside our little idols and get on with the business of reaching the world for Christ. God bless you as you call your church to prayer, too.

Robert Hanvey is pastor of First Church, Hazlehurst, Miss.

K. O. White dies at 83

TUCSON, Ariz. (BP)—K. Owen White, president of the Southern Baptist Convention in 1963-64, died in Tucson July 12. He was 83.

White, pastor of First Baptist Church, Houston, for 12 years, was elected president of the SBC six months after being elected president of the Baptist General Convention of Texas and held both posts simultaneously.

He was elected to the SBC position as a champion of those opposing a perceived liberal drift in the convention's seminaries.

In 1962 he branded a book written by then-Midwestern Baptist Theological Seminary in Kansas City professor Ralph Elliott as "poison that can lead to confusion, unbelief, deterioration and ultimate disintegration" of the Baptist faith.

White was born in 1902 in London, England and moved with his family to British Columbia in 1907. Raised a Methodist, he entered the Bible institute of Los Angeles in 1921 and became a Baptist. Later he was graduated from Southern Baptist Theological Seminary, Louisville, Ky.

He was pastor of churches in California; Washington, D.C.; Texas; Arkansas and Georgia.

Faces And Places

by anne washburn mcwilliams

Here and there

Lauderdale County's director of missions, Leon Young, married Lelia Kay Underwood on July 20, at 1 p.m. I have a report that the ceremony took place at the chapel of First Baptist Church, Huntsville, Ala. Ralph Langley, the pastor, performed the ceremony. The bride wore a tea-length gown of candlelight chiffon and silk nottingham lace featuring a Bertha collar and a dropped waistline bodice over a flared chiffon skirt. She wore a floral wreath of silk flowers and pearls as a head-piece. The couple will reside in Meridian and Walnut Grove.

Simpson County's retired director of missions, R. A. Tullis, became my brother-in-law recently when he married W. D.'s sister, M. E. Herrington. They live near Magee.

First Church, Louisville, is celebrating its sesqui-centennial this month. I hope to have a feature story ready for release next week. Mrs. Juanita Hight, chairman of the sesqui-centennial committee, collected a lot of intriguing material to share with me.

I spent most of the day on July 24 with Mrs. Hight. She and her late husband, Billie, formerly owned the newspaper, Winston County Journal, in Louisville. A keen student of history, she loves books, and she is director of the medical library at First, Louisville. Her house at 328 East Main, Louisville is the same house where her husband's parents lived. I like old houses, and I like history, so it was a rare treat for me to visit her and hear the story of many of her mementoes and furnishings.

To top that, she gave me homemade pickles and stewed peaches, and took me to lunch at Lake Tiak-O'Khata. "For a relaxing change of pace," the brochure reads, "you'll find a quaint, warm retreat beside a lake nestled among the pines of central Mississippi." The smorgasbord was "delightful" as advertised. The

squash, "exquisitely fresh," and grown by the owners (along with the other vegetables served at the restaurant,) were my favorite. Also the tiny crab balls were luscious.

As I sat watching the ducks on the lake, I was wondering which would be the best time to book a room at the inn — summer for swimming, or winter for sitting by a fire and looking out the window at icicles on the pines.

In the afternoon we stopped a few minutes to see Louise Miller, and her mother, Mrs. Hill. As if ice cream and cake were not enough, they gave me a "surprise box" full of pickles and preserves and other canned goodies.

While we were at the church office having a chat with the pastor, Jimmie Porter, the biggest rainstorm I've seen this summer came and turned the streets into mini-rivers. Ten miles out of Louisville, the sun was shining.

I was sorry to read in the July 28 Clarion-Ledger that Eleanor (Mrs. T. A.) Hester had died the day before at her home in Shelby. I met her through Mississippi Press Women, and had written a column once about her weekly Bible study with her neighbors, "The Friday Girls," on Honey Bayou Road. She was a freelance writer who wrote under the pen name, Ellen Orr. Her columns had appeared in the Bolivar Commercial newspaper, Delta Farm Crest magazine and Progressive Farmer magazine. She was a member of Bellevue Baptist Church, Shelby. One of her sisters was Mrs. R. C. McGlamery of Memphis, former SBC foreign missionary.

This morning I got an exciting announcement in the mail. Debbie and Phil Pierce have a new son, born July 28. His name is James Edward Stratton Pierce. The parents live at 8526 Leake, Condo B, Baton Rouge, La. 70810. Debbie is the daughter of Edd and Freda Trott, missionaries to Brazil.

Church of Hope starts mission near railroad station in Rio

The Church of Hope, a Baptist church in downtown Rio de Janeiro, Brazil, has begun a new mission in one of the busiest places of the city.

The Central do Brasil mission was started June 11. Three stores have been rented to house it. Near it are a bus terminal, the main railroad station, and the largest Metro line and station.

"We plan to keep the mission open 12 hours a day," said David Gomes, pastor of the Church of Hope. "We have bought 150 chairs for this new work," he added. "God is saving souls among us. It seems that in less than a year we will have a new church organized there."

The Church of Hope has started several other missions, which have been organized into churches. First Church, Yazoo City, has contributed to their support.

One place the church has a mission point is in a crowded slum area at Vila do Joao. There they have started literacy training.

Thursday, August 8, 1985

BAPTIST RECORD PAGE 7



1985 Gulfshore Baptist Assembly summer staff

Pictured above is the 1985 summer staff of Gulfshore Baptist Assembly. These young people represent 16 college campuses from across Mississippi and they assisted in helping to provide the services necessary for the operation of Mississippi Baptists' conference facility. Summer attendance will be approximately 6,500 persons for the 26 conferences sponsored by the various departments of the Mississippi Baptist Convention Board.

FRONT ROW: Cathy Wuerzer, Biloxi; Selena Mangum, Moselle; Judy Shanks, Jackson; Cindy Wood, Laurel; Teri Green, Tupelo; Tracy Powell, Gulfport; Leslie Dukes, Morton; Julie Woods, Long Beach; Cecilia Waggoner, Forest. SECOND ROW: Ray Wuerzer, Biloxi; Chris Conn, Crystal Springs; Dee Dee Kuefke, Indianola; Kaye Matthews, Long Beach; Margaret Steele, Greenwood; Lauren Holder, Laurel; Allison Christian,

Tupelo; Jane Moreno, Long Beach; Tammie Steward, Belden. THIRD ROW: Bae Brock, McComb; Tammy Davis, Long Beach; Byron Speights, Bassfield; Pete Pearce, Forest; Brian Davis, Tupelo; Chris Bower, Clinton; Gary Beasley (houseparent), New Orleans, LA; Kent Dollar, Gulfport; Ralph Hayman, Yazoo City. FOURTH ROW: David Self, Durant; Kevin Gillentine, Tupelo; Terry Hight, Tupelo; Monty McCaleb, Long Beach; Bubba Walker, Brookhaven; Alan Tucker, Greenville; David Green, Columbus; Barry White, Vicksburg; Neil Rowe, Pass Christian; Russ Hayman, Yazoo City; Frank Simmons (Manager), Long Beach; Michael Caples, Pontotoc; Paul Hampton, Columbus. NOT PICTURED: Gaye Beasley (houseparent), New Orleans, LA; Melissa Carte, Long Beach; Elysa Harvey, Ocean Springs; Gina Murphy, Ocean Springs; Kelly Thornton, Bay Springs.

Letters to the Editor

Dangers of decisions

Editor:

Now I'm frightened — I really am. I just read about a man who assaulted a Vacation Bible School director because she didn't choose his daughter to carry the Bible in the VBS commencement service, and I'm scared to death!

This didn't happen in downtown New York or out in California. It happened right here in Mississippi — the heart of the Bible belt — where going to church and helping your neighbor used to be the cultural norm. Now it seems that Baptists not only are divided over what to believe about the Bible, but now we are also fighting tooth and nail over who is going to carry it!

According to a local paper the story is as follows: A six-year old girl who wanted to carry the Bible in a Vacation Bible School service was passed over in favor of one of the director's children by the director herself. The rejected little girl went home in tears. Her father then confronted the director "in a Christian way" and the director refused to discuss the matter. A fight ensued (inside the church, nonetheless) that involved the director and both of the child's parents.

As a result the director spent a day in the hospital, the mother was acquitted, the father was found guilty of assault and given a 30-day suspended sentence and a fine, and the pastor of the church resigned.

Here's why I'm frightened. I am the minister of music in my church. My youth choir is working on a musical that has several solos. The youth are

auditioning for these and I am to select the singers.

Should I:

- A) Cut out all solos so I show no partiality?
- B) Give all the youth solos so I show no partiality?
- C) Have all the parents audition the youth and select soloists?
- D) Assign solos on the basis of the strength of the father's right hook?
- E) Resign now and avoid the hospital?

One last question. When that little girl grows up will she see the Bible as a book with teachings to be lived by or as just something else for us to fight over?

Randy Weeks
Minister of Music and Youth
East End Baptist Church,
Columbus.

Your point is well taken and pertinent, but we must also remember that this was a very much isolated incident. — Editor.

New set of labels

Editor:

Over the years I have been amused by the changing labels used in the Baptist Press, including the Baptist Record, to describe the two competing factions in the S.B.C., such as: conservative — moderate; (but never liberal); ultra conservative — moderate (but never ultra moderate); fundamentalist — moderate; independent — loyalists and the latest, fundamentalist (conservative) — moderate (conservative).

Fundamentalist was a term used in the early part of this century to describe those engaged in the or-

thodox — modernist controversy who defined and subscribed to the five fundamentals of Christianity — the inerrancy of Scripture, the deity and virgin birth of Christ, the substitutionary atonement, the physical resurrection of Christ, and His bodily return to earth.

That an adjective is needed to differentiate Southern Baptists who believe in these five fundamentals implies a rather large group of us who do not believe one or more of these fundamentals. How many must one disbelieve before he becomes a liberal?

I have a suggestion for the next set of labels — evangelicals — mainline. Evangelical accurately describes the conservatives because evangelical has historically been used to describe those holding to the five fundamentals, and because they have been and are subscribed to by the National Association of Evangelicals, but more appropriately because the head of one of our S.B.C. agencies, who has been linked with the moderate cause, has denied that Southern Baptists are evangelicals. While some of the moderates dislike the term, we conservatives welcome it with open arms. Mainline appears to be a term used by moderates to refer to themselves.

Carl D. Ford
Laurel.

Revival Results

Rocky Hill (Copiah): Gary Bowlin, Brandon, evangelist; five baptized.

Israeli religious freedom questioned by Keith Parks

By Art Toalston

RICHMOND, Va. (BP) — In a July 19 letter to 55 members of Congress, the president of the Southern Baptist Foreign Mission Board has raised the question of whether religious freedom in Israel has been "neglected or abandoned."

R. Keith Parks, wrote 22 U.S. senators and 33 representatives, expressing concern "extremist elements" in Israel have, to date, stalled the rebuilding of a Jerusalem Baptist church destroyed by arsonists in 1982. Also cited were "several incidents where congregations of Jewish believers in Jesus as the Christ have been harassed and persecuted."

Such problems, Parks wrote, reflect an "apparent disregard" for statements in the declaration of the Establishment of the State of Israel, May 14, 1948, that, "The State of Israel . . . will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will insure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education, and culture."

In an interview, Parks said the in-

cidents of harassment "are not numerous and they're not frequent, but they are often enough to create a concern."

"Antagonism toward Christians in Israel, he said, is 'not what we believe the Israeli government or the people in general approve.'"

Parks described his letter to selected members of Congress as "a personalized approach" to ask that they "exert some quiet influence" for Israeli officials to "uniformly apply their policy of religious freedom." Parks said he intends no "public campaign."

The members of Congress were selected in consultation with the Baptist Joint Committee on Public Affairs, Parks said. The senators and representatives are Baptists or others "sensitive to the situation in Israel" who might "want to help correct it."

Parks said he also has relayed his concerns by telephone to Rabbi Marc Tanenbaum, director of the American Jewish Committee's International Relations Department in New York City, and by letter to Jerusalem's mayor, Teddy Kollek.

Robert Lindsey, pastor of the Narkis Street Baptist Church, the

300-member English-language congregation which lost its chapel to arson, said rebuilding plans "were processed through the various departments of the municipality over a period of more than two years" and were approved last fall. "Most of the people . . . were very helpful," he said.

But the plans have been delayed by an Israeli government regional development committee. Although a hearing was held earlier this year, several months have passed without action. A meeting with Kollek about a month ago was congenial but without results, Lindsey said.

Before the hearing, Y'ad Lachim, a conservative Jewish organization antagonistic toward Christianity in Israel, staged a protest in front of the church property. It was promoted with posters throughout Jerusalem and about 100 people participated. Also, one unnamed ultraconservative Orthodox Jewish leader has told the *Jerusalem Post* that his political party, Shas, will withdraw from the municipal coalition of the congregation is granted a building permit.

The congregation continues to worship in a tent-like structure where the chapel was located.

Apart from criticism by radicals, Lindsey said, a couple of individuals in the church neighborhood have objected that reconstruction plans entail a larger facility than the former chapel built in 1933. Temporary roofs and tarpaulins had been used for added space.

About \$500,000 of the needed \$1 million has been raised for the new facility, to include a 400-seat auditorium, offices and several Sunday School rooms. Funds have come from individuals, congregations, and groups (many from the United States) in numerous countries. After the fire, Kollek established a fund that has received various donations from Israelis.

Parks said the congregation has "responded in patience and forbearance" to the delay. "They've not lashed out in any way. My impression is that the people who know the congregation and Bob Lindsey and know what's happening there have real appreciation for them and a good relationship with them."

Art Toalston writes for the Foreign Mission Board.

Homecomings

Salem (Hinds-Madison): homecoming, Sunday, August 11; this is beginning of revival meeting; Billy J. Jones, speaker.

Johnston Station (Pike): 90th anniversary, homecoming; Aug. 18; Dewey Smith, former pastor, guest speaker; morning service starts at 10; lunch will be served in fellowship hall; special singing in the afternoon; information will be given concerning the church's new cemetery. Bobby Davis, pastor.

Staff Changes



Bevill is a native of Pascagoula and is married to the former Kay Evans. They are the parents of two children, Lisa and Angela.

Tate Street Church, Corinth, has called John McDonough as minister of music. McDonough received his bachelor of music and his master of music theory degrees from the University of Mississippi. He did graduate studies at the University of Missouri at Kansas City Conservatory. McDonough has previously served as interim minister of music at Trinity, Fulton; First, Corinth; and, most recently, Tate Street, Corinth.

Ron Mitchell recently resigned the pastorate of South Corinth Church, Corinth, to accept a call as pastor of Bellview Church, Paducah, Kentucky.

Eric Kachur has accepted a call as music director of Concord Church (Prentiss). Kachur is a sophomore at Blue Mountain College.

Frank Marino, Jr. is serving as summer youth worker for Rienzi Church (Alcorn).

Thomas E. Goza, pastor of Nola Church, Lawrence, since 1983, has resigned to become pastor of New Salem Church, Franklin, Aug. 1. Goza is a graduate of Clarke College. He is living in Wesson and is a member of the town board. W. Harold Anderson, a retired minister, has been serving New Salem Church since Dec. 1, 1984. Anderson lives at 414 Perkins Dr., Brookhaven.

Bruce Worrell has resigned the pastorate of Sand Hill, Richton, to accept the pastorate of New Zion, Kent-



Worrell is married to the former Gloria Smith of Summit, and they have two daughters, Andrea and Rebekah.

Wayne Long resigned as pastor of First, Lambert after 14 years of service. His resignation was effective as of June 18. He has accepted a call as pastor of Pearson, Pearl. Clyde Schiele is associate pastor at Lambert.

F. A. Collins has accepted the call to pastor Shady Grove, Ripley, Tipah Association.

Jack Garnett has resigned as pastor of Mars Hill (Winston) and will be moving to Alabama.

Carey hires administrators for campus on the coast



Mrs. Slusher



Moore

William Carey College has hired two administrators to oversee key areas in the development of the Coast campus.

Joe Moore, a former recreation and tourism planner for the Gulf Regional Planning Commission, has been named director of business affairs, and Mary Slusher, a former math teacher from Virginia, has been appointed director of student services.

A graduate of the University of Missouri in Columbia, Moore left the planning commission in 1980 to become director of community development for the City of Lumber-

ton. He most recently was a sales consultant for ComputerWorld of Mississippi Inc.

In his new position Moore will be responsible for coordinating all of the college's business affairs on the Coast campus and will also teach two business courses each semester.

Moore is completing requirements for the master of science degree in planning and management from the University of Missouri. He and his wife, Sandra, have a 4-year-old son and attend First Church, Gulfport.

Mrs. Slusher is a 1972 graduate of Tift College and received her master's degree in student personnel in higher education from the University of Georgia in 1974.

She most recently taught math in Virginia Beach, Va., city schools.

Mrs. Slusher, Carey on the Coast's first full-time director of student services, will be responsible for planning and implementing all student life programs, including religious activities.

She and her husband have three children and are members of First Church, Gulfport.

Mississippi Baptist activities

- Aug. 11 Language Missions Day (CoMi Emphasis)
- Aug. 13 Area Kindergarten/Day Care Clinic; Emmanuel BC, Grenada; 9 a.m.-4 p.m. (CAPM)
- Aug. 14 WMU Leadership Training; Camp Garaywa 9 a.m.-4 p.m. (WMU)
- Aug. 15 WMU Leadership Training; Camp Garaywa; 9 a.m.-4 p.m. (WMU)

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Check with us for special events throughout the year.



Student body officers were recently elected for the 1985-86 academic year at New Orleans Seminary. They are, left to right, Anna Denenea, vice president, Covington, La.; Benny Jones, president, Mathiston, and Maria Thompson, secretary-treasurer, Laurel.

Names in the News



Leake County Baptist Associational WMU honored Mr. and Mrs. David Satterwhite on July 21 at First Church, Carthage, with a reception on their 25th wedding anniversary. Left to right are Mrs. Francis Rogers, WMU director; H. L. Collins, moderator; Mrs. Satterwhite and David Satterwhite. Satterwhite is director of missions for Leake Association.

Jackie Yow, pastor of Flag Lake, Tate County, has been selected for *Who's Who in Religion* (3 ed.) to be published Nov., 1985. Selection is based solely on reference value. Individuals are listed because of their positions or noteworthy achievements that have proved to be of lasting value to society. Yow is married to the former Nineveh Gail Wakefield of Caledonia, and they have two sons, Jason and Jeremy. He is a graduate of Clarke College, Blue Mountain College, and Mid-America Seminary and will be entering the doctor of theology program at Mid-America Seminary in August.

Carroll Roberson, a member of Shady Grove, Ripley, has surrendered to preach the gospel.

Guy E. Wilkinson of Watonga, Okla., died at home on Aug. 31. He was the father of G. Keith Wilkinson, director of the Sunday School Department, Mississippi Baptist Convention Board. Services were held Friday morning, Aug. 2, in Watonga, Okla.

Tim Tolleson of Carthage is one of a number of college students from Mississippi serving as summer missionaries, working alongside career home and foreign missionaries in a variety of tasks. He is working in Bryson City, N.C., assisting in mission work with the Tennessee River Baptist Association. Tim is a senior at Mississippi College, majoring in religion, and is the son of Mr. and Mrs. Edwin Tolleson of Carthage.

JACKSONVILLE, Fla. (BP) — James C. Sams, 74, president of the National Baptist Convention of America, died recently in a hospital in here. He had been a pastor here for 32 years.

MEMPHIS, Tenn. (BP) — Brotherhood Commission President James H. Smith underwent coronary angioplasty treatment to repair a blocked artery July 16 at Baptist Memorial Hospital in Memphis, Tenn. He was released from the hospital July 18 and already has resumed his duties at the Brotherhood Commission.

Quitman team teaches and repairs in Arizona

Twelve adults from Quitman Association departed July 12, for Phoenix, Ariz., to conduct Backyard Bible Clubs and do repair work for several churches in the Estrella Missions Association.

Three Backyard Bible Clubs were held each day and three churches were aided in repair work. Specific needs, the group learned, include a van for the Morristown Baptist Church and a piano for the Desert Shadows Mission. Anyone who would

like to supply these, or who needs more information about the needs of the area, may contact Gary Bowser, 2971 W. Foothill Dr.; Phoenix, AR 85027, or the Quitman Baptist Association, Box 145; Lambert, MS 38643.

The team from Quitman who participated in this trip included Bill and Pearl Traywick, Bill and Daphene Jones, Buck and Norma Fortner, Charles and Betty Embry, Pat Holland, Debbie Holland, Chuck Robertson, and Mike Pelts.

Springdale, Ripley: Aug. 11-13; Charles Stubblefield, pastor, Ecru, evangelist; Frank Cooley, First, Ripley, music; services, 10:30 a.m. and 7:30 p.m. Horace Thomas, pastor.

Pittsboro (Calhoun): Aug. 11-16; 7:30 nightly; Wayne Gullick, director of missions, Calhoun Asso., evangelist; Barry Ward, pastor.

Airport, (Grenada): Aug. 11-16; Sherman Barnette, evangelist; Jeff Byars, music; Jean Skelton, visiting pianist; Sunday services, 11 a.m. and 7 p.m.; nightly services, 7:30 p.m.; J. C. Hall, pastor.

First, Quitman: Aug. 11-16; Harold Bryson, professor of preaching, New Orleans Seminary, evangelist; Frank Stovall, head of the music department at Mississippi College, music evangelist; services, Sunday, 11 a.m. and 7:30 p.m.; Mon.-Fri., 7 a.m. and 7:30 p.m.; Rex Yancey, pastor.

Victory, Bassfield: Aug. 11-14; Danny Berry, pastor, Bethany, Prentiss, speaker; Ronnie McCall, music minister, Ora, Collins, music leader; services, 11 a.m. and 7:15 p.m., Sunday; week night services, 7:30; James L. Bailey, pastor.

Burch Hill, Jackson: Aug. 11-16. Leon Stuart, Calvary, Canton, evangelist; Bert Bryant, Jackson, music director; Sunday services, 11 a.m., 6 p.m.; dinner at noon; weekday services, 7:30 p.m.; Bill Watson, pastor.

Jerusalem, Kosciusko: homecoming, Aug. 11, 10:30 a.m.; evangelistic messages will be given at 11 a.m. and 2 p.m.; dinner on the ground and singing in the afternoon featuring BORN AGAIN; Weeknight services, Mon.-Fri. 7:30 p.m.; David Wilkerson, pastor, Rocky Point (Leake), evangelist; Sammy Ray, pastor.

Sarah (Northwest): Aug. 11-16; services Sunday 11 a.m.; Sun.-Fri. at 7:30 p.m.; Millard L. Swinney, psator, New Hope, Lafayette, evangelist; H. R. Caldwell, pastor.

Mt. Carmel (Smith): Aug. 11-16; J. C. Hawthorne, pastor, Homewood, evangelist; fellowship dinner at church, noon, Aug. 11; Sunday night service, 7 p.m.; 7:30 p.m., Mon.-Fri.; Danny and Nancy Harrison, music; E. C. Tucker, pastor.

Locust Street (Pike): Aug. 11-14; services, 11 a.m. Sunday; pot-luck lunch to follow, fellowship hall; 7 p.m.; services, Mon.-Wed., 7:30 p.m.; Glenn Kelly, pastor, Locust Street, will be bringing the messages; Clifton Williams, minister of music, Carmel, Monticello, music.

Cranfield, Roxie: Aug. 11-16; Sun., regular services; Mon.-Fri., 10 a.m., 7 p.m.; James Bryant, First, Taylorsville, evangelist; David Crim, First, Petal, music; John L. Jones, pastor.

Cranfield, Route 1, Roxie, (Adams): Aug. 11-16; services, Sunday, 11 a.m.; lunch at church; 7 p.m.; Mon.-Fri. 10 a.m., 7 p.m.; James T. Bryant, pastor, First, Taylorsville, evangelist; David Crim, Petal-Harvey, Petal, music; John L. Jones, pastor.

Revival Dates

Hathorn (Jefferson Davis): Aug. 11-16; Ray Crowder, resident of Gadsden, Ala. has served as missionary to Nigeria for 13½ years, evangelist; Mr. and Mrs. Darvin E. Barnes, Mississippi College, music; services Sunday, Aug. 11, at 11 a.m., 1:30 p.m., homecoming day; no night service Sunday; services, Mon.-Fri. 7:30 p.m.; John Sudberry, pastor.

Sylva Rena, Water Valley: Aug. 11-16; 10:30 a.m., 7:30 p.m.; Jimmy Dale Sartian, preacher; Tim Logan, singer; both men from Graceland Church, Whitehaven, Tenn.; Jim A. Lindsey, pastor.

Cruger, Cruger: Aug. 11-16; Bob Smith, evangelist; Bobby Clark, music; Sun., 7:00; Mon.-Fri., 7:30. Jeffrey R. Parker, pastor.

Rocky Springs (Yazoo): Aug. 9-11; David Michel, consultant, Stewardship Department, Mississippi Baptist Convention Board, Jackson, evangelist; E. C. Harpe, Florence, music evangelist; services Fri.-Sat. 7:30 p.m.; Sunday homecoming 11 a.m., followed by dinner on the grounds; (no afternoon or night services); Luther Newell, pastor.

Shiloh (Chickasaw): Aug. 11-16; Sunday regular services, 11 a.m. and 7 p.m.; Mon.-Fri., 10:30 a.m., 7:45 p.m.; Buford Easley evangelist; Dudley and Linda Brasher, music; Bobby Long, pastor.

New Hope, (Marion): Aug. 11-16; Sunday services, 11 a.m. and 7:30 p.m.; dinner following the morning service; services Mon.-Fri., 7:30 p.m.; Lenard Smith, evangelist, retired pastor of Brookhaven; Bill and Marian Lee, music evangelists, minister of music and youth at North Columbia, Columbia; Bobby Smith, pastor; Kenny White, minister of music & youth.

Calvary, Bogue Chitto, (Lincoln): Aug. 11-16, Basil Wicker, First, Slaughter, La., evangelist; David Dewease, Oakvale, Lawrence County, minister of music; Mrs. Mona Dewease, pianist; Sunday School, 10 a.m.; morning worship, 11 a.m.; 12 noon, dinner on the grounds; afternoon singing service, 1:30 p.m.; weeknight services, 7:30 p.m.; Glenn Curtis, pastor.

Bassfield (Jeff Davis): Aug. 11-16; 7:30 nightly; Fred Selby, Jr., evangelist; John Green, music evangelist.

Sand Hill, off Hwy 588, Ellisville: Aug. 12-16; services nightly at 7:30; Valton Douglas, evangelist; Ronnie Cottingham, music evangelist; fellowship dinner after services, Aug. 11; Larry Darden, pastor.

Chapparal (Wayne): Aug. 12-16; 7:30 p.m. nightly; Luther Price, West Laurel, Laurel, evangelist; C. C. Burns, music; Jimmy McDill, pastor.

Cross Roads (Choctaw): Aug. 11-16; Sunday services, 11 a.m., 6:30 p.m.; 7:30 p.m., nightly; James D. Brown, Cumberland, evangelist; Hubert Smith, Fellowship, music; H. L. Redd, pastor.

Concord (Rankin): Aug. 11-16; services, 11, Sunday morning, 1:30, afternoon; weekdays, 10:30 a.m., 7:30 p.m. George Meadows, pastor, Liberty, and former pastor evangelist; Eric McNair, Pelahatchie, music; Frank Smith, pastor.

First, Lake: Aug. 11-16; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; Dean Register, pastor, First, Gulfport, evangelist; Marcus Peagler, Southside, Meridian, music evangelist; Ken McLemore, pastor.

First, Louisville: Aug. 11-14; W. A. Smith, pastor of Sherwood Church, Albany, Ga., evangelist; Jimmie D. Porter, pastor; revival, part of sesqui-centennial celebration.

Antioch (Leakesville): homecoming, Aug. 11; Sunday School, 10 a.m., morning worship 11 a.m.; followed with dinner on the ground; revival, Aug. 12-16, services nightly at 7 p.m.; Morrison Pierce, music leader; William Clawson, pastor.

Pine Grove (Neshoba): Aug. 11-15; Thomas J. Delaughter, speaker; Ronny White, music director; weekdays, 10:30 a.m., 7:30 p.m.; Curtis L. Guess, pastor.

Hebron (Montgomery) ten miles east of Vaiden on Poplar Creek Road: homecoming, Aug. 11; 11 a.m.; Earl Ezzell, pastor, South Side, Greenville, evangelist; evening services, 7:30 p.m. with singing under the direction of Harvey Overstreet and preaching at 8 p.m.; old fashioned spread lunch, noon hour; singing in afternoon; Billy Little, pastor.

Center Ridge, Yazoo City: Aug. 11 to 16; Sunday services 11 a.m. and 7 p.m., weekday services at 7 a.m. and 7:30 p.m.; Joe Royalty, Hattiesburg, evangelist; Hubert Greer, Brookhaven, music director; H. Bryan Abel, pastor.

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Just for the Record



"His Witnesses," the youth choir of Parkway, Natchez, departed July 17, on their annual ten-day tour. This year's tour included Disney World/Epcot, Daytona Beach, Jacksonville Beach, Tallahassee, and Panama City, Fla., where they spent four days at a Christian beach retreat. While on tour, the group

performed "Just Gotta Tell Ya," a program developed especially for this year's trip. They presented their home concert, July 28. Among the adults accompanying the choir were Mr. and Mrs. Gerald Buckley, Mr. and Mrs. Buddy Casey, and Mr. and Mrs. Chester Masterson.



Lowery Creek Church, Rt. 1, Seminary (Jones Association), Vacation Bible School attendance in 1985 almost tripled average attendance for 1984 Bible school of 42, typical of years past. In the school of June 24-June 28, 1985, they had an

average of 122, with nights at 126. "This is an indicator of what God is doing here, as we have baptized 18 this church year," said Eudell Hill, pastor. Average Sunday School attendance is 70.



New Zion, Copiah County, honored Acteens in a Coronation Service held June 23. They were Amy Renee Kirk and Selena Smith. They are both graduates of Copiah Academy with honors, and both are active in their church in the field of music. They were crowned by Mrs. Mae Thornton, director.

Also honored were GAs who had completed their work. They were Kandi Patterson and Natasha Montgomery who received grade 1. Michelle Lang received grade 3. Carlisa May received grade 4, and Glenda Sullivan received grades 4 and 5. Mrs. Charlotte Montgomery is the GA leader. Emory G. May is pastor.

First, Lambert is renovating the sanctuary building. The building, erected 1920-28, will receive extensive brick repair, new paint and repair of outside wood surfaces and some inside wood surfaces, storm windows, new columns, and replacement of roof. The work which is expected to be completed within the next three months will cost in the excess of \$60,000. A stewardship emphasis began Aug. 4. The Deacons appointed to oversee this project were Buck Fortner, chairman; Leroy Reid; Paul Hastings; Buckie Spidle; and Frank Wright.



Saturday, August 24, Mobile College will host TRUTH's end-of-summer Musicfest, JESUS '85, billed as an outdoor Christian music extravaganza. Beginning at 10 a.m., there will be continuous performances by seven Christian music performers and groups spotlighted on an outdoor stage on the sports field on the Mobile College campus. Joining TRUTH at the musicfest will be Art Ortiz, One And The Same, Denise Hartmann, ASAPH, Majesty, and special guest artist Paul Smith, formerly of the Imperials.

Missionary News

Laura and Philip Dunaway, missionaries to Brazil, report a change of address (Caixa Postal 7087, 71619 Brasilia, DF, Brazil). They are natives of Mississippi.

Deborah and Bill Patterson, missionaries to Korea, have arrived on the field to begin their first term of service (address: Yeo Eui Do, P. O. Box 165, Seoul 150, Korea). He is a native of Hattiesburg.

Nan and Robert Sugg, missionaries to Taiwan, have arrived in the States for furlough (address: 4660 Meadowridge Rd., Jackson, Miss. 39206). They are natives of Mississippi.

James and Guinevere Young, missionaries to Bangladesh, have completed furlough and returned to the field (address: Baptist Mission, Magura, Jessore, Bangladesh). They are natives of Mississippi.

Mary Dann Stampley, missionary to Ghana, reports a change of address (Box 400, Accra, Ghana). She is a native of Bentonla.

Charlotte and James Watts, missionaries to Italy, have completed furlough and returned to the field (address: Via Susini 6, 50125 Florence, Italy). They are natives of Mississippi.

M. J. Harden retires from Poplar Springs Drive Church

M. J. Harden retired July 31 as minister of education at Poplar Springs Drive Church, Meridian. He and his family (wife, Jewell, son, Douglas, and daughter, Beverly) moved 13 years ago from First Church, Theodore, Ala., where he had been minister of education.



The Hardens had previously lived in Meridian, 1960-1967. He was manager of S. H. Kress Company. During this time, he served as director of activities, in a volunteer role, at the Meridian church.

In 1969, he took early retirement from Kress, after 30 years, and was ordained to the gospel ministry in Theodore, Ala. He returned to Meridian in 1972.

Since his going to Poplar Springs Drive Church, a complete multi-department Sunday School has been revived, including a new Adult Singles and Singles Again Department, with over 70 enrolled; Church Training has been reorganized and also Woman's Missionary Union. the pre-school child development program has grown to an enrollment of over 160. A senior adult Fellowship group named B.A.L.L. Club (Be Active—Live Longer) has been organized.

Mrs. Harden has taught a ladies Sunday School class for many years and has been involved in a wide range

of church activities.

Douglas Harden is employed by U. S. Corps of Engineers and is working in Vermont; Beverly is home economist for Mississippi State Extension, Scott County.

Poplar Springs Drive Baptist Church honored the Hardens with a reception, Sunday afternoon, July 21. They were presented with a "paid in full" deed to their home and a monetary gift.

The Hardens will continue to reside in Meridian and he will be available for interim work as a pastor or pulpit supply, Sunday School conferences, and speaking engagements.

Van Winkle sees 65 additions

"We are experiencing a new day at Van Winkle Church, Jackson," reports James Cummins, chairman of deacons. "Under the leadership of our new pastor, Donnie Guy, we have had 65 additions in the past two months, 35 by baptism.

"Our crowds are beginning to grow and there is a wonderful air of excitement in our church. We still have a lot of work to be accomplished with our renovation program, but it sure is good to see people walking the aisles for our Lord."

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THE VILLAGE VIEW



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Paul N. Nunnery, Executive Director

P. O. Box 11308

Jackson, MS 39213

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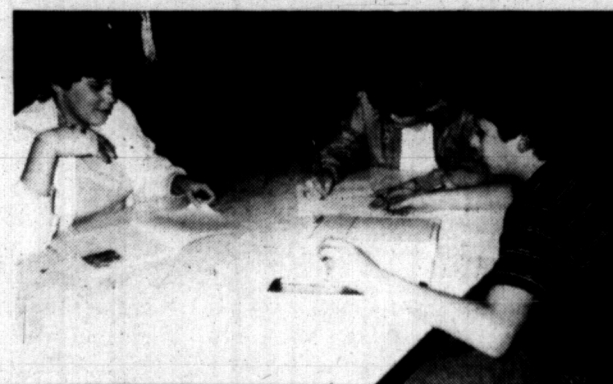
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Baptist Record

- Bible Book: God's judgment on Judah's leaders
- Uniform: God will not forsake his own
- Life and Work: Reconciliation in the fellowship

Reconciliation in the fellowship

By David W. Spencer
2 Corinthians 2:1-11

I. Broken relationships

Right relationships are the very basis upon which we can build happy lives, stable homes, and personal satisfaction. When relationships are broken whether they be with God, our spouse, our parents, our children, or our friends, then all of life gets out of focus. Christians have been reconciled to God by Christ first, but then they must go on to reconcile all other broken relationships.

The first broken relationship we encounter in our study is that of an apostle and a church he founded. On his second missionary journey, Paul had established a church at Corinth. Between the time when Paul founded the church and the writing of this second extant letter something had happened which threatened to destroy that relationship.

Certain enemies and opponents began a campaign to destroy Paul's credibility within the church. As Second Corinthians opens we find that Paul is apparently being accused of a lack of genuine spirituality (as evidenced by the many sufferings he had endured — which his opponents surmised to be God's judgment on him!), of a lack of commitment (as evidenced in his change of travel plans), and of dictatorial policies (as evidenced by his severe church discipline).

Throughout the early part of this letter we find repeated references to

"a painful visit" which Paul had made to the church. Paul was verbally attacked, fierce accusations were made, and the whole church was now suffering from a case of bad relationships. Church fusses are always unpleasant, counter-productive to evangelism, and harmful to the general health of the Body of Christ. Reconciliation must take place as soon as possible!

II. Key words

The predominant word of this passage is grief (also translated "painful" and "sorrow"). This Greek word in its various forms occurs eight times in the first seven verses. In the Greek world this word referred to both physical and spiritual pain, such as in hunger, cold, misfortune at death, anger, insults, and outrage. Thus, the tone of the passage is one of grief and sorrow. This is a good description of how we feel when there's a broken relationship.

III. Interpretation

As Chapter 2 opens, Paul defends himself against the charge that he cannot be depended upon to keep his promises. A planned visit had been cancelled all right, but it was not because Paul was "wishy-washy." On the contrary, Paul knew that a personal visit under the present circumstances would do nothing but add fuel to the fire. The Corinthian church was a source of joy to Paul, and he would not do anything to cause them

pain. Apparently he had even written another letter (now lost to us) to try to solve the problems and to express his love for the people. (See verses 3 and 4.)

We can dig out other facts about the situation from verses 5-11. It seems that a personal attack has been leveled at Paul by some individual whom Paul never names (a good pastoral policy). The majority (see verse 6) of the church has moved to support Paul and to discipline his attacker. Now Paul wants the church to move on beyond this crisis, so he counsels forgiveness. Apparently the man has repented and is sorry (verse 7). Paul thinks that it's time for the church to move on to other concerns. It was important that the fellowship be healed so that Satan could not use the occasion to do further damage.

IV. Reconciliation today

Broken relationships continue to be great problems both in our personal lives and in our churches. Where there is a willing spirit, genuine sorrow, and a person big enough to forgive his opponents, then reconciliation can take place whether it's in an unhappy home or an unhappy church.

If Christ can reconcile sinners like us to God, surely no broken relationship between people is too great to be reconciled by that same Christ!

Spencer is pastor, First, Long Beach.

God will not forsake his own

By Anthony S. Kay
Zechariah 2:1-12

The purpose of this lesson is to explore the theme of God's protection, presence, and purpose for his people.

Verses 2:1-5 suggest that God is going to establish a city without walls. The segment opens with the happy duty of measuring the city. This most likely means that there is the excitement of building in the air.

An adequate defense for the city, leveled by an enemy a generation before, was of primary concern to all involved.

The protection for the city, as envisioned by the people, was to be secured through bigger and better walls. This sounds so much like our present ideas of defense — more and more armaments are supposed to assure safety. Let me indicate here that I believe in an adequate defense but we must recognize that weapons without God are futile.

How startling it must have been to the people when they were told that the city would be rebuilt without walls. God promised in v. 5 to be a wall of fire for the city and to be the glory within her. It has been suggested that there would be no walls because no one was to be shut out and, also, that God himself would be their rock, their fortress and their might. God was going to dwell with the people as their protection. Walls can shut out people and we have erected some walls that shut people off from God. We must be careful not to close God out of our lives by trying to close him in.

Observe that God also assures his presence. Vs. 5 & 6 — "I will be the glory within her," represents God's Shekinah glory. V. 10 reaffirms that

God will dwell in the midst of his people. As people flee from the land of the north, they come to Zion where God declares that he will be with them. The glory of God's people then and now is the evidence of His presence. God will provide. The Lord's presence will be everything Israel needs. How true this is for God's people.

Finally, God has revealed his purpose for his people. They are to be receptive to all nations (v. 11). The people of God are God's abode and as such they are to provide a receptive place to which the people of the world can come to experience the glory of God. The purpose of God's people as they await the "Day of the Lord" is that they will be a light (witness) to the nations.

The coming of the Lord, his dwelling in the midst of his people and his acceptance of all people reveal that God will not forsake his own.

Let all the world in ev'ry corner sing: My God and King!

The church with psalms must shout, no door can keep them out;

But, more than all, the heart must bear the longest part.

Let all the world in ev'ry corner sing: My God and King!

—George Herbert

Kay is pastor, First, Calhoun City.

God's judgment on Judah's leaders

By J. Gerald Harris
Jeremiah 22:13-17, 23:1, 10-15

Followers will never rise above their leaders. There is truth in the colloquial expression: "It's what's up front that counts, and if you haven't got it there, you haven't got it." Judah didn't have it — quality leadership, that is. In Jeremiah's day the corruption of the politicians, the prophets, and the priests fueled the fires that brought on God's judgment.

I. The profiteering politicians (22:13-17; 23:1) — Five kings ruled during Jeremiah's ministry. Except for Josiah, the first of the quintet of rulers, the leadership given by these politicians was anemic at best. The third king of this group, Jehoiakim, was the most vile and wicked of the lot. In verses 13-17 Jeremiah hurls his most pointed and penetrating charges at him.

Jehoiakim's great desire as the king was to build for himself a grand palace exquisite in design and lavish in decor. It was of no concern to him that he had to build the palace by forced labor and the oppression of the poor.

Jeremiah reminds Jehoiakim of his father, Josiah, who did not abuse his power to exploit the poor, but who used it to encourage the poor (v. 15-16).

Jehoiakim had a grand house, but Josiah had a good house. It is better to live in a cottage with a pure heart than in a castle with a polluted heart.

Jeremiah finally denounces Jehoiakim by declaring his covetousness which includes the sin sisters of injustice and violence. Ezekiel speaks of politicians who are like ravening wolves destroying souls to get dishonest gain (Ez. 22:27).

We see this today in the lobbying of the gambling and liquor industries. Politicians sell out to the horse racing and gaming lobbyists, the beer barons, and liquor dealers. They care not that some poor, easily-tempted father may deprive his family of essential needs by squandering a weekly paycheck at "the track." They care not that the liquor industry is built with tears, flavored with death, and thickened with blood. There are those who would destroy our nation for dishonest gain.

In Jeremiah 23:1, the prophet of God refers to the kings (politicians) as "pastors." He sounds a general warning to all those civil authorities who have failed to protect and care for their constituents. For their failure to attend to the flock of God Jeremiah

warns that Jehovah will judge them.

II. Profane preachers (23:11-15) — Not only did Judah have the plague of profiteering politicians, they had a problem with profane prophets and priests (v. 11). First, we see the charge of the confusion. Jeremiah declares that these "preachers" prophesy in Baal (or by Baal) (v. 13), they "walk in lies" (v. 14), and they cause the people to err (v. 13). Yet, they propose to be the prophet of Jehovah, the God of Israel.

The Bible also says in Isaiah 9:16: "The leaders of this people cause them to err; and they that are led of them are destroyed." Paul declared, "If the trumpet give an uncertain sound who will prepare himself for the battle?" (I Cor. 14:8). Woe be unto those preachers who preach a watered-down, compromising, diluted message. It will confuse and destroy those who hear.

Jeremiah then levels the charge of corruption. He declares, "... in my house I have seen their wickedness ... I have seen folly in the prophets of Samaria ... and ... in the prophets of Jerusalem an horrible thing ..." (v. 11, 13, 14). The walk of

a man is more powerful and profound than his talk. Had the preachers of Jeremiah's day proclaimed the truth their communication would have been nullified by their conduct. The prophet of God ought to live a pure life. He ought to stand out in the world like a diamond in a coal mine.

III. Polluted people (23:10) — The land of Judah is described as being "full of adulterers," "a land of mourning," "dried up," "their course is evil," and "not right" (v. 10). It's no wonder when you consider the leadership. The course of the land was determined by the leadership and the people followed.

In chapter 25, we see the cup of God's wrath poured out on Judah and all the nations. The Scripture (23:15) indicates, however, that God's judgments upon the prophets (preachers) may be greater than all others. The wormwood, according to Matthew Henry, is both nauseous and noxious. The same is true of gall (see Job 20:14-16). The man of God does well to remember that "unto whomsoever much is given, of him shall be much required ..." (Luke 12:48).

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Evangelism congress planned for February

LOUISVILLE, Ky. — "Proclaiming the Gospel" is the theme of the fourth annual Congress on Evangelism, sponsored by the Billy Graham Center for Evangelism at The Southern Baptist Theological Seminary, February 17-19, 1986.

Featured speakers will include Stephen F. Olford, evangelist, author, and expositor, and Franklin Graham, director of Samaritan's Purse and son of evangelist Billy Graham.

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